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RELIGIOUS INTELLIGENCE.

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FOREIGN.

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REPORT

Of the Directors of the twenty-fourth General Meeting of the Missionary Society of London, May 14, 1818.

(Concluded from page 393, vol. 3.)

BELLARY,

(about 500 miles north west of Madras.)

The progress of the gospel at this station, by the blessing of God on the indefatigable labours of Mr. Hands, our first missionary there, and of Mr. Taylor and Mr. Reeve, who now assist him, affords us great satisfaction. The ministry of the brethren among the British soldiers of the 84th regiment has been remarkably useful, twenty-seven of that corps having been lately added to their society. "Among the heathen in India," says Mr. Hands, "our prospects are gradually brightening, and we hope you will, ere long, hear that the Lord is doing a great work. O send us more labourers, and let your intercessions on behalf of the poor Hindoos be fervent and incessant!"

Mr. Hands has, during the last year, paid a visit to Madras, and took with him the gospels of Matthew and Mark, which he had translated into the Canada language, ready for the press, and was in expectation of getting them printed by the Calcutta Auxiliary Bible Society, which is connected with, and assisted by, the British and Foreign Bible Society in England. The gospels of Luke and John, the epistle to the Ephesians, and extracts from other parts of the scriptures, are also translated, and it is hoped that in the course of a year or two more the translation of the whole Bible will be accomplished. Our brethren have not yet obtained a press at Bellary, nor is it certain whether that privilege will be granted, although the publick authorities of India have every reason to be assured that it would not be abused.

Mr. Taylor is studying the Canada and Tamul languages, and has translated a part of the New Testament and the Tamul into the Canada, and several tracts. These with Dr. Watts' Catechism, our Lord's Sermon on the Mount, and other tracts, which have been distributed among the people, have produced a considerable sensa-

tion. Old and young apply for books, which they receive with great thankfulness, and many are beginning to express doubts about the verity of their own religion.

Mr. Reeve makes good progress in learning the language, and bids fair to be a useful missionary. His labours in English have been greatly blessed. Mrs. R. is also a valuable acquisition to the missionary family, among the whole of which the utmost harmony prevails.

The schools are carried on with spirit; there are at least seven of these seminaries in the town and neighbourhood, containing about 400 children.* It affords us great satisfaction to learn that the scriptures are read in all the schools, and the catechism taught. Prejudices against this measure prevailed at first, but soon subsided; and there is great reason to believe that the instruction afforded has been blessed to many of the children. The brethren feel much interest in this department of their work, and indulge the hope of seeing much good fruit of their labour.

The distribution of tracts, and portions of the sacred scriptures, has been extensive. Thousands have been dispersed in town and country; and scarcely a day passes without applications for them: this affords a good opportunity of conversing with the natives on their contents. The brethren are also informed that their catechism is introduced and taught in many schools in the country besides their own.

An auxiliary missionary society, and a tract society, are established, together with a reading society, composed of about forty members, in which many good books have been read, and more are wanted.

Mr. Hands, in his journey from Bellary to Madras, visited many schools, and distributed a number of Telinga tracts, but was not furnished with a sufficient quantity to gratify all the applicants; but he was delighted to observe the attention with which they were read. Mr. Hands, on his way home, distributed many Canada tracts, and preached frequently in the Ghauts, wherever he halted: great numbers listened attentively to him, while he taught them in their streets;

* The schools at Bellary are as follows:

1. The boarding school in Mr. Hands' house, twenty-four children, some of whom appear to be seriously inclined.
2. The Bellary charity school in the fort, thirty-four children; five of whom are boarded, &c. This seminary, in which two hundred children have been educated, has been a blessing to many.
3. A native school in the mission garden; fifty children instructed in the Scriptures and catechism.
4. An English school for natives in the mission garden, in which twenty-six are learning the English language.
5. A native school in the Coul Bazaar, about a mile from the mission-house, in which fifty-five children are instructed in their own language, and in the principles of christianity.

There are also native schools at Ruggool, Assoondy, Hurriall, and Paltoon, neighbouring villages, in which about one hundred and fifty children are instructed.

and many followed him to his lodgings, desiring him to explain more fully what he had delivered, and to prolong his stay among them. Surely these are fields already white to the harvest; and who does not wish that many more such labourers may be employed?

TRAVANCORE,

(about 450 miles south of Madras.)

We are happy to inform the society, that the very important missionary station in this country, which had been relinquished by Mr. Ringeltaube, and which was vacant for some time, is again occupied by Mr. Mead, who, with Mrs. M. and their infant, proceeded thither in September last, from Madras, where he had resided for about a year after his arrival in India.* He was kindly recommended, by the Rev. Mr. Thomson of Madras, to that distinguished friend of missions colonel Monro, the British resident at Travancore. We trust he will gather together again the scattered sheep, and bring many others into the fold of Christ; but it is necessary he should be joined by another missionary as soon as possible.

SURAT,

(a great city on the west coast of India, about 180 miles north of Bombay.)

We now cross the great peninsula of India to the populous city of Surat, on the north of the western shore. The brethren, Skinner and Fyvie, have devoted themselves to the study of the Guzerattee language, in which we believe they have made considerable progress, and in which they hope ere long to be able to publish the gospel of peace: they also intend to compile a Grammar and Dictionary, but not to attempt a publication of them until they are greater proficient in the language. They are, however, preparing for the press a small catechism, and a few short scripture extracts, which they intend to print at Bombay, the American missionaries having a press, with Guzerattee and Mahratta types. Those valuable men, who are now able to preach to the natives in their own tongue, have begun to print a correct edition of the scriptures in Mahratta. Our brethren are in expectation of having a printing press at Surat, which they greatly need. They have publick worship in their own house, in English, on Sundays, and on Wednesday evenings, when some of the natives occasionally attend, and inquire into the meaning of their service: the missionaries gladly embrace this opportunity of explaining to them the great things of God.

It is their intention to establish schools as numerous as they can with propriety and prudence, as they have many prejudices to combat. In their English school there are about fifty boys, and about half that number in the native school. We are glad to find that in Bombay, and we hope in Surat also, no objection is made to the use of the scriptures as a school book.

* We are extremely concerned to hear of the death of Mrs. Mead.

Mr. Donaldson, who was sent out to aid this mission, informs us, in a letter dated Sept. 19, 1817, that he had arrived safely at Bombay, after a passage of eighteen weeks, and was graciously received by his excellency governour Nepean, who promised him a letter of introduction to the principal officers at Surat. Mr. D. was extremely affected with a view of the wretched superstitions of the heathen, of which he observes, that those who are not actual spectators can form no adequate idea, and longed to proceed to his ultimate destination, where he might acquire their language, and be able to preach to them Christ crucified.

MAURITIUS, OR ISLE OF FRANCE.

Mr. Le Brun, who has occupied this station about three years, persists in his labours, but amidst considerable opposition, arising chiefly from the dreadful state of morals in the island. He has, however, the satisfaction of perceiving a great change wrought in some by the instrumentality of the word. Twenty-five persons are united in a christian society, and meet for social worship and conference. Mr. Le Brun was also employed by his excellency governour Farquhar, in giving religious instruction to the two brothers of a principal chief of Madagascar, and who made considerable progress in a short time. They have since returned to that island, and we may hope will be friendly to the missionaries when they arrive at their station.

MADAGASCAR.

To this very important station the directors have long turned their attention, and are now happy to state that two young men, Mr. Bevan and Mr. Jones, who received the rudiments of their education under the Rev. Mr. Phillips of Neuaddlwyd, in Wales, and who have since attended to missionary studies at Gosport, sailed for the Mauritius in March last, intending to proceed from thence to Madagascar, where we hope a wide and effectual door will be opened to them for the promulgation of the everlasting gospel. The principal chief, who sent his brother to the Mauritius for instruction, and who is said to be anxious for improvement in the arts of civilization, will, we trust, patronise the efforts of our brethren, who will endeavour to impart to him, and to his people, the most important and useful kind of knowledge—that of the Saviour of the world.*

* This island is said to contain four millions of inhabitants, and is in a partial state of civilization. Governour Farquhar, of the Mauritius, has taken much laudable pains in preparing a Vocabulary, Grammar, and Dictionary of the language, collected by a French gentleman, by many years' labour. Three places, Fort Bourdon, St. Luce, and Tamataff, have been occupied by the English; and from these places the Mauritius and Bourdon receive supplies of cattle, &c. The island produces food in abundance: the lower lands near the coast are said to be unhealthy, but not so in the interior. The English claim the east side of the island; the king of Ova is a powerful prince on the western side; but as he is reported to be on good terms with the English, it is hoped he will protect the missionaries. There are however difficulties and dangers in the attempt, but God is all-sufficient.

MR. POOR'S JOURNAL.

(Concluded from page 395, vol 3.)

Sabbath, Nov. 9. Had much conversation in the afternoon with the people at the rest-house, with some head men and others who assembled there. Observing the disadvantages arising from many persons conversing together at once, and from the attention being suddenly called from one thing to another, I told the people, that hereafter I would state to them one or two principles of our religion at a time, without being interrupted by them; and that afterwards they should have full opportunity to make objections and inquiries. To this they assented.

Sabbath, 16. Though it has been a rainy day, about thirty persons attended at the rest-house, in the afternoon. Succeeded in having a regular service, though I was frequently interrupted by the questions and observations of those present. Conversed with the people after preaching till dark. Some approved of what had been said, others brought objections against the conduct of the christians, and the practises of Roman catholicks.

Saturday, 22. Went to Batticotta to consult with the brethren on the expediency of brother Richards taking a voyage to Columbo, and thence to Bombay, for the benefit of his health. We concluded that it is expedient for him to go.

Sabbath, 23. While we were at dinner, the headman who built the rest-house, sent a servant to request that there might be no meeting at the rest-house, assigning as a reason, that some others regarded the day as a season of fasting, and could not attend the meeting. In answer to him, I said, that I was sorry he could not attend, but that I should hold a meeting for the benefit of others who could consistently come. P. M. Preached to the usual number of people at the rest-house. The man was present who requested that no meeting should be held.

24. Hearing that Supyen intended to leave his father secretly and go to Columbo, I sent a letter to him to dissuade him from his purpose, lest his enemies should have just occasion to charge him with improper conduct. I advised him to wait till God should open the way for him to be relieved from his sufferings, in a manner honourable to himself and the cause of Christ.

27. Received a letter from Supyen, in which he expresses, as usual, his love to Christ, and also his earnest desire to live with us. He requests us to write to him often, and to send him some religious books. He hopes soon to find an opportunity to escape from the watchful eye of his father, and make us a visit.

Received a letter by way of Bombay from Mr. Evarts, informing us of the remittances forwarded by the Fawn, to Bombay, for us and our brethren.

Sabbath, 31. At the rest-house, in the afternoon, had a larger audience than usual. Endeavoured to answer at some length the question which has often been proposed in the course of my preaching there. Who is the Son of God? While stating some things

from the scriptures concerning the doctrine of the Trinity, they said that they also worshipped a Trinity; that three of their gods, Broomha, Vishnu, and Oorithren, are united in one. This led me to contrast the abandoned characters ascribed to these gods;—the quarrels and contentions among them, which destroys the idea of unity, with the holy character and unity of the Trinity of the scriptures. They appear to be desirous to have us think that their religion is similar to ours.

Dec. 6. This day Franciscus Mallappa, who has been our interpreter since we have been on missionary ground, left us to visit his parents and friends at Columbo. We regret his departure, as he rendered much service to our mission. It is his intention to return to us again in the course of two or three months. We think it a special favour that we are furnished with another native youth, who by his knowledge of the christian religion, and of the English language, is qualified to act as an interpreter. He was instructed in the school at Jaffnapatam, under the care of Christian David, and for several months past has been supported at this station at our expense, with reference to his serving us as our interpreter.

December 11. Thursday. Went to Jaffna to take leave of brother Richards, who expected to sail this evening for Columbo, but will be detained till Saturday. I found him weak in body, but enjoying an unusual degree of peace of mind. Saw Supyen at Jaffna. He is now living with one of his relations, that he may be strictly guarded from all intercourse with christians.

Sabbath, December 14. Preached in Tamul an exposition of the first chapter of Genesis. P. M. preached at the rest-house. The head men said they and others wished to worship at their own temple, and could not attend my preaching. I told them they were all at liberty to go or stay. Six or eight persons left the house; the others remained quietly. Several intimations have been given by the head men and others, that they do not wish to have the gospel preached at the rest-house. But as it is a publick building, and in a convenient place; it appears important to preach there, so long as people attend.

Received a letter from brother Warren, informing that he is at Galle. As he had found journeying to be beneficial to his health, he went to that place at the kind request of the Rev. J. Glenie, in whose family he now resides. The state of his health is such as forbids me to hope for his assistance, at present; though his services as a labourer at this station, and as a physician, are greatly needed.

During the last week, Mrs. Poor has been dangerously ill of a spasmodic affection; but in this sickness God has had mercy, not only on her, but on me also.

January 2, 1818. Received a few numbers of the Panoplist, which were taken from a box of books that has recently arrived at Galle for us, from Bombay.

January 7. Forwarded in behalf of the brethren a letter to Dr. Worcester, by way of Bombay. This day we have commenced a native boarding school: four boys have been admitted to it, being

of the number of those who have been under our tuition the last year. The parents or guardians of the boys we take, are required to sign an agreement, in substance as follows: "They promise to give up their children to be supported, governed and instructed by us at this station, until, in our judgment, the children are qualified to leave the school; that they shall do nothing directly or indirectly to entice their children from us; and if they take them from the school without our consent, they will be obliged to refund the money which we have expended on their account. We promise to support and instruct their children, so long as they conduct themselves in a manner worthy of our support; and that, when they leave the school, we will assist them as much as in our power, in obtaining profitable employment." If our successors are unwilling to sign this agreement, it becomes *void*. In selecting boys to be supported in this school, we are influenced by their abilities for improvement, and their need of pecuniary assistance.

12. Having heard from time to time that Supyen continues to be much persecuted, I went to Jaffna to see his father, and to expostulate with him on the injurious course he is pursuing with his son, as it affects his education. I learned that his father is gone to the coast. While I was at Mr. Mooyart's, Supyen came there, and gave in substance the following account. That his father resolved to take Supyen to the coast, that he might live with some heathen relations, at a distance from all missionaries. Supyen went to the place from which they were to sail. Just before they were to embark, Supyen had courage to remonstrate against the proceedings of his father, and said "you have done many things to turn me from the christian religion, but to no purpose. You sent me to Candy, but I returned a christian. If you now send me to the coast, I shall return a christian. For as I am a christian in heart, I shall always be one." His father could not avoid seeing, that he had little encouragement to use further means to turn his son from the christian faith. He then told him to return to Jaffna, but not to his house, as he would give him no support whatever. He gave him permission to attend to the christian religion, if he would do it privately, without going publicly to church, or to any Englishman's house. He said that he was going to the coast, to take a husband for his daughter; and that it would be a great disgrace to his family, if it should be known that his son was a christian. Therefore he told Supyen to go to Jaffna, and beg among the natives till he returned, and that as soon as his daughter was married, Supyen might go wherever he could find support.

After being stripped of most of his cloathing, Supyen returned to Jaffna, rejoicing in the prospect of being set at liberty. Mr. Mooyart knowing that he had on borrowed clothes, furnished him with money to buy food and clothing. Though Supyen desired to come immediately to Tillipally, it was thought expedient that he should wait till his father returns, as he had a promise of being then set at liberty.

P. S. *February 27.* I hope to be able soon to make extracts from my journal down to the date of this postscript. As it is now inconvenient to do it, I shall send that part which I have now prepared. We have this day received a letter from Columbo, informing us that both our brethren there, Warren and Richards, are more unwell. We have but very faint hopes of seeing brother W. again. Brother Richards' case is critical; Sister R. set out for Columbo on Tuesday last. Yours, dear sir, &c.

D. POOR.

DOMESTICK.

STATE OF RELIGION IN VERMONT.

REPORT of the committee appointed to take narratives of the state of religion, by the general convention of congregational and presbyterian ministers in Vermont, at the late session at Peacham, September 8, 1818.

In tracing the history of churches, during the last year, it is manifest that God has not forsaken his Zion, though the showers of his grace have not been so copious and extensive as in the year previous. In the southern part of the state, no special revivals of religion have been witnessed; yet the fruits of former revivals, in some instances, have been considerable.

The churches in Windham Association have been enlarged by the accession of about two hundred members; about twenty of these have united with the church in Londonderry, which is destitute of a stated pastor. In this association the churches are generally harmonious and prospering. The members of the Cent Societies amount to seven hundred, the funds of which are mostly appropriated to the support of foreign missions.

In Pawlet Association, the moral state of society is improving, and charitable societies are multiplying. A bible society has recently been formed in the county of Bennington, with hopeful prospects. Considerable additions have been made to some of the churches in Pawlet Association, mostly fruits of the general revival in that section, noticed in our last report. The churches which have received the principal accession of members, are Tinmouth, Rupert, Peru and Marchester. The two last mentioned towns have witnessed the displays of divine grace, in the conviction and conversion of sinners, since the commencement of the present year.

Within the limits of Orange Association, the churches are harmonious, sectarian influence is declining, and the cause of truth is advancing.

In Rutland Association, pleasing fruits of the former revivals are visible: a bible society has recently been formed, and many are bringing their offerings to promote the various charitable objects which are presented to the christian publick.

A rising attention to religion is noticed in Royalton Association, which affords great encouragement to ministerial and christian fidelity, in labouring for the good of souls, especially among the youth.

From Addison Association we learn, that no special revivals exist. The churches are, however, generally increasing in numbers, and pastors have been ordained over the churches in Wyebridge, Vergennes, and Charlotte, with hopeful prospects of much good to Zion. The church in Bridport propose to defray the expense of a collegiate education for one young man of hopeful piety, whose object is the ministry. May others "go and do likewise."

During the year past, about seventy have been added to the church in Cambridge, within the bounds of the North-Western Association. In the extensive bounds of the Coos Association, the general convention find much to deplore, and much to gladden their hearts. Only three active settled ministers are found in twenty-five churches. In passing up Connecticut river to Canada line, a distance of more than forty miles, darkness covers the land, and gross darkness the people. Here a missionary scarcely has been seen, and churches are desolate, raising the Macedonian cry to their more favoured brethren. Yet within this association, God has made the most signal displays of his glorious grace, and caused this wilderness to bud and blossom as the rose. Revivals have existed, and churches have been formed in the towns of Barton, Glover, Irasburgh, Troy, Westfield, Lyndon, and Wolcott, in which the total number of members is 173. Here, and in various other towns, the labours of missionaries from the societies in this state, New-Hampshire and Connecticut, have been signally owned and blessed. The few professed followers of Christ, who have been urged by the increasing expences of a rising family, or driven by adverse providences, or induced by other causes, to remove from the land of their fathers into these new settlements, have long been sighing and mourning for those religious privileges which they had left, and their cries have entered the ears of the Lord of Sabaoth. Yet these churches, and numerous others, are destitute of stated pastors, and are only occasionally favoured with the dispensation of the word of life. Their importunate applications to the few heralds of the cross (who occasionally visit them) to preach unto them the unsearchable riches of Christ, are truly affecting; and the more so, because they far exceed the means of supply. To the church in Walden twenty-four have been added, to Hardwick twenty-nine, and to Greensborough fifty-two. In the latter place, the revival commenced in a Sabbath school, and "out of the mouths of babes and sucklings God has perfected praise." The cup of the church in Danville has been mingled with joy and sorrow. As the fruits of the revival mentioned in the report of last year, fifty-one have been added to the professed followers of the Lamb. Their minister has been dismissed and silenced. This event seemed for a time to distract the church; but through the good hand of their God upon them, who brings good out of evil, they are recovering from the shock, and harmony and brotherly love are in a good measure restored. The cloud which was rising over Peacham, according to the report of last year, has afforded an abundant and refreshing shower, and the church has been strengthened by the addition of

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two hundred members. Here the hearts of fathers have been turned to their children; and the hearts of children to their fathers.

In taking a general view of the state of religion within their bounds, the general convention find abundant cause to praise the great Head of the church, especially for the success which he hath granted to missionary labours; and although God hath not blessed us with many signal revivals, yet hath he gladdened our hearts, by exhibiting other footsteps of his grace. The convention have too, thankfully beheld the kind charities of pious females, making their ministers members for life of various benevolent societies, and an increasing disposition in all to cast something into the Lord's treasury. Sabbath schools are springing up in all parts of our state, as the first fruits of the millenium, waving before the Lord. The monthly concert of prayer, is attended in most of our churches. We hail with no common sensations, the rise of the "Vermont Juvenile Missionary Society," as a light to cheer and enlighten our dark places.

The convention has heard with pleasure of the rising glory of the church in other parts of our country. From the general assembly of the presbyterian church, we learn, "that, without being charged with enthusiasm, they can say, that the interests of the Redeemer's kingdom have advanced, throughout their bounds," during the last year. "The number of their revivals has not been so great as in former years," yet revivals to a considerable extent have prevailed. A spirit of harmony and brotherly love generally reigns throughout their churches. And although they complain of sinful practices among them, such as "intemperance, profanation of the Lord's day," and "failure in duty on the part of professing christians," yet publick morals are "decidedly better" throughout their bounds than formerly. In no former years have the reports of missionaries labouring under their direction, been so gratifying to the friends of the Redeemer, as in the present. The labours of their missionaries, under God, have not only gladdened the hearts of those who, in the wilderness mourned their silent Sabbaths, but have been succeeded with revivals of religion of the most important and interesting character. New churches and presbyteries are rising up among them continually. Surely Zion is lengthening her cords and strengthening her stakes.

In *Connecticut*, Sabbath schools and religious and charitable societies are rising up and advancing with encouraging progress; and although "revivals in their churches have been less numerous and powerful than in some preceding years," yet God hath refreshed them right early. We notice with pleasure the beneficial effects of the Domestick Missionary Society, and the progressive state of the Foreign Mission School at Cornwall. The Asylum established at Hartford, for the education of the deaf and dumb, is prospering; and there has the dumb been emphatically made to speak. For we have heard with no common emotions, that some of the deaf and dumb, hitherto ignorant of the being of God, have now learned it; and that

there is a Saviour too; and through the eternal Spirit, have been seated at the feet of Jesus, clothed and in their right mind.

In *Massachusetts*, several towns have been blessed with revivals, and religious and benevolent societies are rising like clouds, to water the earth. Bible, tract, education, domestick and foreign missionary societies, are all vying with each other in the glorious work. The concert of prayer is attended with increasing delight. Sabbath schools, and meetings for catechetical instruction, are multiplying in every part of the state.

In *New-Hampshire*, the waste places of Zion are numerous, and the love of many waxes cold. Yet "some places" of that state has the great Head of the church watered with copious effusions of the Spirit. In some of their revivals, "God has appeared remarkably, to own and bless meetings for social prayer; and also the catechetical instruction of children and youth, and the stated seasons of prayer for baptised children."

In the conclusion, the general convention unite in ascribing glory to the great Head of the church, for what their eyes have seen and their ears have heard. They have beheld Zion's sons and her daughters, from the eldest to the youngest, arising and shaking themselves from the dust and slumber of ages, and marshalling under the banners of king Jesus, to conquer the world. When the convention lay their hands on the prophetick page, "arise, shine, for thy light is come," their hearts swell with the full assurance of hope, while they look to the end. And may this glorious army march forward, till they shall have conquered the world, and triumphantly enter the city of God. Amen.

FIRST ANNUAL REPORT

Of the (Baltimore) Female Union Society, for the Promotion of Sunday Schools.

A twelvemonth has this day elapsed since, with anxious hearts, the Female Union Society, for the promotion of Sabbath Schools, was organized; many wished us well, but drew back from the association, doubting whether an union of funds, of labour, and of counsel, could promote the interest of those we professed to serve, as well as a single denomination, not aware of the advantages arising from harmony. Many children, prone to wander, offer themselves as candidates for those schools not connected with the Union, and are received, because told they never were attached to any Sunday school before. Is there no christian love, no catholick spirit in the followers of the same master? "By this we know that we are his, because we love the brethren," says the inspired apostle; and how love we one another, when, with the same object in view, we run a different course;—but your committee will not detain you, as this report is merely intended to be a short, though comprehensive transcript of the quarterly reports of the different schools under the care of this association.

In October, 1817, the Union commenced its operations, with five schools, belonging to different denominations of christian churches, viz. First Presbyterian Church, St. John's do. Baptist, Associate Reformed, and Second Presbyterian Churches. In the month of April, 1818, two additional schools were established, in consequence of representations being made that a number of children might be collected. One, two miles distant, on the Hooks-town road—a committee was appointed to inquire whether gratuitous teachers could be found in the neighbourhood, and if so, to engage a room, and supply them with books, &c. from the depository belonging to this society. The committee, in fulfilling their duty, met with six young ladies, whose cheeks we will not kindle with the blush of modesty, by proclaiming their names; yet, whose unremitting exertions we cannot forbear to applaud. As the scattered state of society in that neighbourhood forbids the expectation of any change of teachers with the change of seasons, we will bless the Lord for the willing mind bestowed upon them, and rejoice that they so evidently perceive the success of their efforts. In the same month, another school was established by the Union, six miles distant from this city, at the Powhattan cotton works. They commenced with twenty-eight children—their report says, “a visible improvement was perceived; though during the extreme warm weather, owing to their weekly confinement in the mill, from sunrise to sunset, a temporary suspension of attendance at school was deemed necessary.” Their operations have re-commenced, and we trust for the benefit of their immortal spirits.

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Extracts from the Quarterly Reports of the Teachers.

Although we cannot say much as to serious impressions made on the minds of the children, we are encouraged by observing in them an increasing attention in time of divine service. We would particularly notice a girl, who was formerly in the habit of leading a blind woman about the streets, begging, in a deplorable situation. When she was first received into the school, we were fearful we should not be able to continue her; her conduct in church was so bad, that one of the teachers had always to keep her by her side, and with all her care, could not make her behave with propriety: we are now happy to say, that she is much improved in her manners, conducts herself with reverence during worship, and is exemplary in the school. She has not progressed in her learning as we would wish; yet, when we remember what she was, we are astonished at what she is now.

A girl in the sixth class, aged fourteen, a few months after we commenced, became much distressed on account of her sin; her exercises were satisfactory; she was baptised, and admitted to the communion of the church. Soon after this she had to leave school, but still continues to attend the means of grace.

One of our male members, addressing the school on a Sabbath in November, the superintendant observing a little girl of eight years of age weep very much, after the exercises went to her and asked the

cause of distress; she said she felt she was a bad child, and continued to weep for some time; remained serious during the sermon, and we hope those impressions will not be effaced—oh that the Lord may adopt her for his own child. Although we have not yet seen much fruit, we are not without hope; we look up to the great Shepherd and Bishop of souls, that He will aid us and stimulate us to more diligence in instructing those little ones under our care, and that he may bend their young and tender minds to love and serve him.

A girl, received second November, ten years of age, who did not know a letter in the alphabet, can now (January 10th) spell in two syllables. One girl, twelve years of age, committed to memory a chapter in the New Testament every week. Brown's catechism she repeated in two Sabbaths; in one Sabbath, the second chapter of Matthew, one hundred and tenth psalm, and the last chapter of Malachi; she was anxious to commit to memory the whole of the New Testament. For her uncommon attention and good conduct, a bible was given her. We are sorry to add, that she was taken from school, in consequence of her mother's leaving the city.

We have twelve that did not know a letter when admitted, that now read in the spelling book. We mention with pleasure a little girl of eight years of age, who commits to memory for one task, seventeen verses of scripture and twenty of catechism.

The superintendant takes much pleasure in giving Mary G. as an instance of rapid improvement. When she entered the school last summer, she knew nothing beyond the alphabet; now she reads in the bible as well as any in the school, and has received a bible as a reward—she repeats Brown's and the historical catechisms perfectly well, many hymns, and chapters in the New Testament; she is seriously attentive in church, can give a most correct account of the sermon, and appears to value very highly the religious instruction she receives. Have not the teachers reason to cherish the hope, that the Holy Spirit has commenced his good work in her heart, which will be made manifest in due time? There are several others who have made considerable improvement, but none equal Mary. A few such instances ought to be amply sufficient to encourage the hearts of all engaged in Sunday school teaching. Let them endeavour to form some idea of the value of the immortal soul; let them reflect, that they may be the honoured, though unworthy instruments, of saving *one* such soul from everlasting death, and they require no other encouragement; they will press forward in spite of difficulties, and determine, through the grace of God, to surmount every obstacle that may impede their progress in the path on which they have voluntarily entered. Notwithstanding the momentary depression, occasioned by reflecting on the indifference and perversity of so many young candidates for immortality, yet the superintendant and teachers of this school are not disheartened; their trust is undiminished, that HE who gave them inclination to commence the work, and the sincere and ardent desire for its prosperity, will see to it that their labour shall not be in vain. We have

the satisfaction to say, that several of those whom we have with reason considered our best scholars, continue with us, and still afford us pleasure by their regular and punctual attendance, good behaviour and diligence. Little Julianna P. deserves particular notice; she is but nine years old, has never been to any other than a Sabbath school, and can read with ease in the Bible, and commits to memory many chapters throughout; repeats correctly all the hymns belonging to the school, forty-eight in number, tracts, historical and Brown's catechisms, and the ten commandments; she is rarely absent from school; her behaviour during publick service is always quiet, and frequently serious and attentive. The conduct of the children in school deserves to be mentioned here; they are orderly and attentive, on this score we have little to complain of, and we trust it gives the promise of some fruit in due season. The sixth class is perfect in Brown's and the historical catechisms, in all the hymns, and some chapters in scripture. The fifth class is likewise perfect in both catechisms, and in most of the hymns; scripture, this class has never committed to memory. Of the fourth class we may give nearly the same account. The first, second and third classes make but slow progress; there are individuals, however, who have quite equalled our expectations; some of them having been admitted as late as June. In examining the children relative to the religious information we thought they might have obtained from their instructors, we are happy to state, many of them answered the questions put to them, in a manner that greatly exceeded our expectations, and from which we hope much, relying upon HIM who has excited us to this work—we ask his assistance, and to him ascribe the praise.

No. 3. The progress of the children has been greater than our fond expectations had anticipated. Fourteen of them, who knew not a letter upon their entering the school, now read. Twelve have committed to memory the whole of Brown's catechism, some of Watts' hymns, several chapters of the New Testament, and Dr. Watts' historical catechism; others, whose improvement has been less rapid, are, however, progressing, and we hope will one day reap the benefit of their present privileges. The behaviour of the children generally is much improved, particularly during publick worship; that levity in the house of God, which was at first almost intolerable, is in a measure subdued; and we are anxiously hoping the day is not far distant, when not only their *external* conduct will be decent, but some of their hearts be changed, by that Spirit who has appointed the means, and who so frequently owns them for his own glory, and the good of immortal souls; it is this hope stimulates our zeal and perseverance, amidst the discouragements we meet with.

(To be continued.)

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